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WO 525 Time and Remembrance in Christian Worship

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Syllabus WO 525 Time and Remembrance in Christian Worship (3 Credit Hours)
Orlando & Wilmore On-Campus Section, Fall 2004
Tuesdays 6:15-9:00 p.m.
Course website: www.asburyseminary.edu/classweb/wo525/
Dr. Lester Ruth

This course will involve multi-media instruction. Students will be expected to 1) have familiarity with the First Class Client email system and ability to use it; 2) have a computer to run the class CDs and/or time to access the CDs on reserve in the library, using computers there; and 3) have use of a computer with Web capabilities in order to access the class website.

Note: WO525 fulfills a core elective Proclamation requirement in the M.Div. curriculum.

Describing WO525

If the Gospel is a narrative that describes God's activity from the beginning of time to the End of all things (Christ's return in the Eschaton), a story of which we are part, what does this mean for Christian worship?

This is the question that stands behind WO525 Time and Remembrance in Christian Worship. We'll use answers to this question to aim for something so essential, so important in Christian worship that it goes beyond the style considerations that sometimes pre-occupy churches today.

The way WO525 will do this is by having students imagine themselves as worship leaders in two churches with very different styles. In one, students will imagine themselves as an associate pastor of Centertown Community Church and in the other students will imagine themselves as the lead musician in St. Peter's Methodist Church. From these viewpoints we'll work at applying the insights learned in the class, particularly reflection on the Gospel of Jesus Christ as eschatological narrative, to the practices of planning and leading Christian worship. What might it mean for Christian worship to be true to the nature of the Gospel itself? What might it mean for Christian worship to be a way of participating in the eschatological nature of God's dealing with the world? That's what we'll endeavor to find out.

With this theological premise, what specifically will this course be about? To summarize, WO525 will be about...

- ...forming students for leading worship in Christian communities (the focus is on corporate worship, not individual experience of worship) in certain key facets;
- ...having a key theological conviction of the Christian faith guide our exploration (the class will be spent in extended reflection on the implications of that compelling theological conviction for Christian worship); and
- ...pursuing a recurring, imaginative placement of the student as a leader within hypothetical Christian communities, giving her/him a chance to see the theological implications in a realistic pastoral situation.

With this brief introduction and summary, one can see how the course fulfills its catalog description: "Exploring the importance of time in Christian Scriptures and theology, this course investigates the role of remembrance and eschatological hope in Christian worship and thus how worship participates in the Kingdom of God, present and coming. Reviewing different ways Christians have organized time in worship, it will also explore how these insights impact the selection of Scripture for worship and the content of worship's song, sacrament, prayer, and preaching."

The professor's conviction behind the course is that, regardless of style, current Christian worship often does not tell a good enough story to rightly give glory to the God and Father of our Lord Jesus Christ. Given worship's formative power, the failure to do so is likely contributing to a sub-scriptural, sub-apostolic piety. Too often, secondary concerns hijack more critical issues like whether our worship provides a full remembrance of God and God's saving activity, whether our worship reveals a compelling vision of the Kingdom of God, and whether our worship is rooted in an eschatological narrative in which we live between Christ's resurrection and second coming.

The course will have this flow: becoming familiar with the Touchstone Churches, then exploring the narrative and eschatological quality of the Gospel (module 1), and then applying reflection on the Gospel to the various rhythms, times, and services of Christian worship (modules 2-5).

Professor's and student assistants' information:

Dr. Lester Ruth; BC (Beeson) 218; 859-858-2175 (office) or 859-219-9166 (home); lester_ruth@asburyseminary.edu; official office hours: 1:30-3:00 on Tuesdays and 9:30-10:30 on Wednesdays. Generally my availability will be much greater all day Monday, all day Tuesday, and Wednesday morning, the times I will be on the Wilmore or Orlando campuses. (Please note that I will have regular "class time" with my WO515ExL class on Tuesdays, too.) Other times can be scheduled. Telephone calls are much preferred over emails at any time and will be responded to more quickly. With reference to email, I will respond more quickly to emails sent to this course's email "office." (Go into the course folder and click on "office" to address an email in this way.) I will also eat lunch and dinner on the Wilmore campus on Mondays and Tuesdays; I welcome opportunities to speak with students at those times, too.

The student assistants for WO525 are Carol Heath (Orlando) and Gwyneth Arrison (Wilmore). In addition to helping out with the nuts-and-bolts issues of having a class on two campuses, they also will serve as additional eyes and ears for Dr. Ruth to facilitate the best learning environment possible. If you have concerns, questions, or comments about the class, feel free to use them to relay information to me as needed. (Of course, I would love to hear from you directly, too!) Such information can be relayed anonymously, if you wish. As ministers in training, the assistants are glad to keep such confidences. If you don't catch them on campus, Carol and Gwyneth are available via their First Class email accounts.

Student's information: Course expectations for the student:

The student is expected to bring eagerness, openness, punctuality, and keep up with reading and assignments. The course also expects the student to think and aim for deepened understanding that goes way beyond memorization. Because this course requires a fairly steady routine of assignments and exercises, constant, regular attention to the class is a must to be fully prepared to participate. And full preparation is critical since the entirety of class time will be given to activities requiring participation. Finally, because the course might be introducing you to new ways of thinking about worship, prayerful openness to new insights is critical. Imagining yourself as leader in a church whose style is not your natural home might require the same, too.

Student's information: Course Objectives

Students completing this course will be able to:

- articulate a theology of worship as anticipatory participation in the Eschaton, awaiting the return of Christ;
- articulate a theology of remembrance as dynamic participation in God's saving activity;
- understand the ways in which Christians have structured time in worship;
- assess worship based on criteria of fullness of scriptural remembrance;
- prepare worship for a local assembly, under a variety of orders of worship and pastoral occasions, using fullness of scriptural remembrance as the starting point for planning; and
- lead worship that appropriately embodies the scriptural content of any one service.

The achievement of these objectives should enable the student to do the following:

- understand the diversity of Christian worship practices, along with self-critical appraisal of one's own approach;
- enrich congregational worship through prayer, Word, and sacraments, making sound worship decisions informed by a variety of sources for theological thought.

What the Student Needs for This Course: Required "Texts" and Other Items

•A CD set (three CDs) to be checked out from the library reserve desk for the semester. Contact ExL support (type that in the address line of an email in First Class) if you have any difficulties running these. If you have trouble running the digitized video on the CDs, make sure you have Quicktime 6 or higher installed on your computer. It is available on the CDs. When running the CDs, turn up the sound on your computer's speakers beforehand. The sound quality on some videos is marginal.

CD #1 contains the material for the two Touchstone Churches. These churches are semi-fictitious congregations that we will use for assignments and discussion. See below for more information.

CD #2 contains the material for modules #1 (Story) and #2 (Week). The materials for module #1 are all short lecture segments. #2 has lectures and a video clip of a worship service.

CD #3 contains the material for modules #3 (Year), #4 (Day), and #5 (Pastoral Rites). The first two modules have both lecture and worship videos. The last only has lecture video.

Please note that these CDs are the property of the seminary and must be returned at the end of the semester. Copyrighted materials on the CDs are only for your use as a student in this course. They should not be distributed more widely.

•Two books and one course packet to be purchased. These are available in the Cokesbury bookstores serving the respective campuses:

--Hickman, Hoyt, et al. *The New Handbook of the Christian Year*. Nashville: Abingdon Press, 1992. ISBN 0-687-22760-4

--Blain, Susan A. et al., editors. *Imaging the Word: An Arts and Lectionary Resource*, volume 2. Cleveland: United Church Press, 1995. ISBN 0-8298-1033-1

--course packet

The bookstore should also have available a very nice artistic poster representing the entire Church year. It is called the Year of Grace Poster Calendar 2004. The ISBN is 1-56854-416-2. This is a recommended acquisition, not a required one.

•Something to keep as a journal as you devotionally use Charles Wesley's *Hymns for the Great Festivals* (available on the course website) and the book entitled *Imaging the Word*. More information is given below.

•Clean paper and writings instruments in each class will also be helpful. A laptop might be as useful. Sometimes we might stop during class so that I can have you write out a short reply to a prompt before we continue in discussion.

•Materials for practicing Communion and baptism in class: Plate and cup, a white cloth approximately 1.5 feet by 1.5 feet, a baby doll, towel, a large and small bowl

Overview of Readings for the Course

There is only one written textbook for the course: *Handbook of the Christian Year*. It will only be used in Module 3.

In all five modules, students will be expected to review these other "texts" as assigned:

--videos of lectures on the CDs

--videos of worship on the CDs

--class material on the course website www.asburyseminary.edu/classweb/wo525

(The logon name is wo525; the password is anamnesis.)

--and the following materials from the course packet (see the class schedule below for a more specific schedule of reading):

Module 1 readings

Hauerwas, Stanley M. "A Tale of Two Stories." In *Christian Existence Today*. Durham: Labyrinth Press, 1988. pp. 25-45.

Kallenberg, Brad J. *Live to Tell*. Grand Rapids: Brazos Press, 2002. pp. 31-38, 47-54.

Sayers, Dorothy L. "The Greatest Drama Ever Staged." In *Christian Letters to a Post-Christian Worship*. Grand Rapids: Eerdmans, 1969. pp. 13-17.

Green, Joel B. *Salvation*. St. Louis: Chalice, 2003. pp. 119-122, 127-130, 133-137, 144-145.

Pasquarello, Michael. "Narrative Reading, Narrative Preaching: Inhabiting the Story." In *Narrative Reading, Narrative Preaching*. Grand Rapids: Baker, 2003. pp. 177-193.

Ruth, Lester. "Worship True to God." Unpublished essay

Suggested reading: Jenson, Robert W. "How the World Lost Its Story." In *The New Religious Humanists*. Simon & Schuster, 1997. pp. 135-149.

Module 2 readings

Wainwright, Geoffrey. "The Church as a Worshipping Community." *Pro Ecclesia* 3, 1 (Winter 1994): 56-67.

- Schmemmann, Alexander. *For the Life of the World*. Crestwood: St. Vladimir's Seminary Press, 1973. pp. 11-22
- Fisch, Thomas, editor. *Liturgy and Tradition*. Crestwood: St. Vladimir's Seminary Press, 1990. pp. 89-100.
- Dawn, Marva J. *How Shall We Worship?* Wheaton: Tyndale, 2003. pp. 151-159, 164-170.
- Taft, Robert. *Beyond East and West*. Rome, 2001. pp. 15-29.
- Stookey, Laurence Hull. *Calendar*. Nashville: Abingdon, 1996. pp. 39-49.
- Rattenbury, J. Ernest. *The Eucharistic Hymns of John and Charles Wesley*. Akron: OSL Publications, 1996. pp. 130-144, 183-188.
- Wainwright, Geoffrey. *Eucharist and Eschatology*. New York: Oxford University Press, 1981. pp. 147-154.

Module 3 readings, in addition to *The Handbook of the Christian Year*, these electronic readings:

- Stookey, Laurence Hull. *Calendar*. Nashville: Abingdon, 1996. pp. 155-161.
- Ruth, Lester. "Why not 'Move' Advent to November?" *Reformed Worship* 69 (September, 2003): 8-10.
- Schmemmann, Alexander. *Of Water and The Spirit*. Crestwood: St. Vladimir's Seminary Press, 1974. pp. 37-51
- Suggested reading: Senn, Frank C. "Should Christians Celebrate the Passover?" In *Passover and Easter*. University of Notre Dame Press, 1999. pp. 183-205.

Module 4 readings

- Boers, Arthur Paul. *The Rhythms of God's Grace*. Brewster: Paraclete Press, 2003. pp. 55-67.

Module 5 readings

- Schmemmann, Alexander. *For the Life of the World*. Crestwood: St. Vladimir's Seminary Press, 1973. pp. 81-82, 88-91.
- Witvliet, John D. *Worship Seeking Understanding*. Grand Rapids: Baker, 2003. pp. 291-308.
- Saliers, Don E. *Worship as Theology*. Nashville: Abingdon, 1994. pp. 49-68

The Class Website

www.asburyseminary.edu/classweb/wo525

Logon: wo525

Password: anamnesis

The Organization of the Course: 5 Topical Modules

After becoming familiar with the Touchstone Churches, there will be five distinct sections of the course. Each of the sections, called a module, is organized around a certain topic and will have its own set of learning goals. Students are expected to achieve an acceptable quality of work on every learning goal in all modules. Here are the modules and their learning goals:

•Module 1: The Story: The learning goal in Module 1 is to understand and love the Gospel of Christ as eschatological Story, being able to articulate this Story and describe its importance for the Church. This is the most conceptual and least creative part of the course. Upon this module's theological foundation the remainder of the course will be built. At the end of this module the student should be able to:

- articulate why the Gospel as story is important for the church's worship
- express the Gospel as eschatological story, noting our place within it
- articulate a theology of remembrance in worship
- evaluate worship materials based on these theological capacities

•Module 2: The Week: The learning goal in Module 2 is to be able to plan Sunday worship that reflects the theological commitments of this class for a Christian congregation. This module includes both conceptual and creative dimensions. At the end of this module the student should be able to:

- articulate a theology of Sunday and Lord's Supper as eschatological participation
- be able to theologically analyze a worship service and its constituent parts for appropriate

Christian theological content and action

- develop a Sunday worship service, showing an understanding of course's theological premise

--embody the eschatological Story in leading weekly worship within and outside the worship service

•**Module 3: The Year:** The learning goal in Module 3 is to be able to plan major yearly feasts in an appropriate manner. This module includes conceptual, informational, and creative dimensions. At the end of this module the student should be able to:

- articulate a theology of anamnesis and prolepsis as the basic tension of the church year
- articulate and embody a theology of baptism as participation in salvation history, noting additional aspects of baptismal theology beyond this approach
- know the basic, classic features of services for the following major feasts and seasons: Advent, Christmas, Epiphany, Transfiguration, Ash Wednesday, Lent, Palm/Passion Sunday, Maundy Thursday, Good Friday, the Easter Vigil, the great 50 days, Pentecost, and All Saints’.
- embody the eschatological Story in leading yearly worship within and outside the worship service

•**Module 4: The Day:** The learning goal in Module 4 is to be able to understand daily prayer services. At the end of this module the student should be able to:

- show understanding of the commemorative aspects of morning and evening prayer
- express appreciation for the rhythms of morning and evening prayer

•**Module 5: Pastoral Rites:** The learning goal in Module 5 is to be able to plan pastoral rites appropriate for particular occasions that also remember the Gospel as eschatological Story. At the end of this module the student should be able to:

- articulate a theology of pastoral rites as occasion for eschatological revelation
- with understanding of this theological premise, show ability to appropriately choose variable material for the pastoral rites of weddings and funerals

Grading and Assessment: A Summary

Passing the course and the semester grade will be based on several items: 1) an overall satisfactory level of Preparation and Participation (P&P) in the course and 2) grades on five assignments spread out through the year. If the Preparation and Participation level has been satisfactory, then the grades on the five elements described below will be considered to give the course grade.

Grading and Assessment: Preparation and Participation

At the end of every class period, you will be asked to fill out a report assessing the preparation and participation of those with whom you worked in that class. To pass the Preparation and Participation aspect of the course, at least 75% of a student’s Preparation and Participation reports (please see immediately below or at Appendix B) must note that the student had satisfactory or excelling preparation and participation. If more than 25% of the reports note unsatisfactory preparation and participation, the student will not pass.

Please note that a mention of “supremely excelling” will offset a mention of “unsatisfactory” preparation and participation.

Presume that you are doing satisfactorily in Preparation and Participation (P&P) unless the professor notifies you. The professor will monitor carefully the P&P sheets turned in for each student and will notify the student if any troublesome trend develops.

Why is the Preparation and Participation assessment so important? Because the course is structured as an active learning environment in which your prepared, active participation is vital not only to your own learning but to your classmates’. If you do not work hard, you impoverish not only your own learning but also your fellow classmates’.

Here are the criteria we will use to assess preparation and participation (see also Appendix B):

Satisfactory preparation and participation by a student shows the following characteristics:

- Attended all of class
- Has completed all the exercises and assignments assigned for the class
- Demonstrates engagement and interest with the class and the material
- Can show going beyond mere repetition of the material to be read and reviewed by asking questions or making comments that show her or his own insights on the material; this can be

- shown by insightful integration of today's material with other course material; can discuss viewpoints with intensity but without combativeness or abusiveness
- Facilitates learning by others on the material by asking key questions, making helpful explanations or insights, and/or providing useful summary
 - Can listen well and at the right time

Unsatisfactory preparation and participation by a student shows the following characteristics:

- Missed class, arrived late, or left early for an inexcusable reason
- Did not complete all exercises and assignment assigned
- Acts dismissive, uninterested, or abusive toward the material, the class, or other class members; perhaps combative
- Shows no familiarity with the material or only the most rote, preliminary sort of repetition of the material to be read or reviewed; perhaps shows no ability to think beyond pre-formed opinions
- Does not help the learning of others or actually detracts from the learning of others
- Does not listen well and at the right time

Grading and Assessment: The Four Graded, Averaged Assignments

If the Preparation and Participation (P&P) level has been satisfactory as described above, then 90% of the semester grade will be based on an average of the grades on the following four assignments (see Appendix C to look at the professor's worksheet for calculating semester grades):

- 1) the module 1 exam (this exam will ask you to synthesize what you have learned in the first module in terms of developing expectations for Christian worship and then use these to assess two different bodies of worship material); due: October 6
- 2) the second order of worship developed in module 2 for Touchstone Church #2 (Centertown Community Church); due: October 26
- 3) the module 3 exam (this exam will test your ability to recognize the classic features and character of the Christian year and your ability to recognize appropriate material for different times in the year based on content); due: November 30
- 4) student's self-assessment of an initial questionnaire (On the first day of class, you will be asked to fill in this questionnaire. It will not be graded. At the very end of the semester, you will be asked to grade it yourself, based on what you have learned in the course, indicating where your initial answers were strong, using the course material to provide a solid rationale for your initial answers, and where your initial answers were weak, now using the course material to provide a stronger answer.); due: by noon. (Eastern) on Thursday, December 9.

Grading and Assessment: The Journal Summary (due December 7)

There is another required, semester-long assignment for all students. Each student should use devotionally Charles Wesley's *Hymns for the Great Festivals* (available on the course website) and the book entitled *Imaging the Word*. Daily use would be wonderful, but, probably, 3-4 times per week should be enough to accomplish this assignment's goal. Use these materials to contemplate the vastness and wonder of God's activity toward us. Keep a journal recording your discoveries as to how your knowledge of the story of salvation has expanded. How does contemplating God's saving activity create awe, joy, and humbleness that lead to prayer? On December 7, you will be asked to turn in a 1 page summary of your journal. (The professor is open to more artistic ways of fulfilling this summary assignment, too. Please check with him beforehand.)

This summary will be assessed on the following traits:

Existence: Has the student kept the journal and completed the summary as a representation of the journal?

Seriousness: Does the student show seriousness and depth in contemplating God's activity toward us? Or, in the alternative, is the summary shallow or flippant?

The existence of a serious summary will earn a full 10 points for the semester grade. The absence of a serious summary will mean a loss of these same points for the semester grade (i.e., there is no way to make an A or A- in the course without doing the journal and turning in a serious summary).

Scale for journal summary: 0 or 10 points.

•**Participation in opening and closing exercises:** Each student will be invited to participate in worship to open and close class. With respect to opening class, the student should select some Scripture that speaks of God's activity and lead us in a prayer, based in remembering this activity. The prayer will be assessed with regard to structure, content, and outward and inward postures. The Scripture will be assessed with regard to whether the reading was an appropriate oral interpretation and to how the text itself was handled.

With respect to closing class, the student will be called upon to use her or his discernment in extemporaneity to respond to what has happened in that class, leading the class in an appropriate closing act of worship. It might be one of a variety of kinds of prayers. It might be a blessing. It might be silence. Students are encouraged to explore different activities and physical postures that might be appropriate. The professor and student assistants will fill out feedback forms for these exercises. These are only for a student's information; they do not factor into the semester grade. PLEASE LIMIT ALL OPENING AND CLOSING EXERCISES TO 3 MINUTES OR LESS.

Missed Assignments and Being Absent

Late graded assignments will be accepted but please recognize the penalty in doing so. Every day an assignment that factors into the semester grade is late will result in the loss of one qualitative level (10 points) for that assignment. Late assignments can be emailed or faxed (859-858-2026). The professor will not provide any feedback on late assignments. Note that the two exams are taken online and have strict deadlines for submission.

Please realize that absences can adversely affect your Preparation and Participation assessments. Also realize that failure to prepare the exercises to be used in class discussion will adversely affect your Preparation and Participation assessments.

In the case of absence due to illness or emergency, an assignment can be turned in without penalty at the time it is due by email or fax.

Course Schedule

September 7: Class Introduction; Syllabus Review; Introduction to the Touchstone Churches

Module 1

To prepare for September 14

--First part of class: 1) read Hauerwas, "A Tale of Two Stories" and Kallenberg, *Live to Tell*; 2) watch module 1 lecture clip entitled "The Stories that Shape Us"; 3) prepare the following: identify a story you have heard that creates a powerful reality; think of how it accomplishes what Hauerwas, Kallenberg or Ruth says a compelling story does; in 5 sentences or less identify the story and how it exhibits its power.

--Second part of class: 1) read Sayers "The Greatest Drama Ever Staged" and Green, *Salvation*; 2) watch module 1 lecture clips entitled "Parse the Verbs First" and "The Gospel as Story"; 3a) prepare the following: How difficult do you think it is to discern the Kingdom of God in worship or elsewhere? How can we become aware of this other spiritual realm in our worship?; 3b) prepare the following also: sketch out your understanding of the complete history of salvation (past, present, and future). Which aspect most causes your heart to fill with love and awe? Write out your thoughts on 3a and 3b, not using more than 1 page total to do so.

September 14 class: sharing of stories (first part of class); discerning and living in the Kingdom (second part of class)

To prepare for September 21:

--First part of class: 1) read Pasquarello *Narrative Reading, Narrative Preaching*; 2) watch module 1 lecture clip entitled "Filled by the Spirit to....?" Come ready to share insights. There is nothing to write.

--Second part of class: 1) read Ruth "Worship True to God"; 2) watch module 1 lecture clips entitled "The Power of Remembrance" and "Personal and Cosmic"; 3) watch the worship video clip for Touchstone Church #1 (St. Peter's Methodist Church); a transcript for this service is found in the course center in the class folder on First Class; 4) prepare short written answers to each of the following (4 sentences or less per question): does this service seem to have a sense of the complete sweep of salvation history? Which actions of God does it remember? Where in the Story does it put us? How strong is the

apostolic perspective on salvation history? What is the implied theology of remembrance? Where is the emphasis in the personal/cosmic range of remembrance?

September 21 class: open discussion on filling out the Rule of Faith and developing an apostolic perspective (first part of class); discussion of assessment of Touchstone Church #1 (second part of class)

To prepare for September 28:

--First part of class: 1) watch the worship video clip for Touchstone Church #2 (Centertown Community Church; a transcript for this service is found in the course center in the class folder on First Class); 2) prepare short written answers to each of the following questions (4 sentences or less per question): does this service seem to have a sense of the complete sweep of salvation history? Which actions of God does it remember? Where in the Story does it put us? How strong is the apostolic perspective on salvation history? What is the implied theology of remembrance? Where is the emphasis in the personal/cosmic range of remembrance?

--Second part of class: 1) access the Touchstone Church #1's music repertoire on the class website and read over the songs listed there; 2) prepare short written answers to each of the following questions: in terms of remembrance do the songs tend to place a stronger emphases on the past, the present, or the future? Which actions of God are remembered? How strong is the apostolic perspective generally in this repertoire?

February 28 class: discussion of assessment of Touchstone Church #2 (first part of class); discussion of assessment of Touchstone Church #1 music repertoire (second part of class)

NOTE: AFTER THE CLASS ON SEPTEMBER 28 YOU WILL HAVE 1 WEEK TO TAKE THE EXAM FOR MODULE 1. THE EXAM IS AN ESSAY EXAM TO BE ACCESSED THROUGH A SPECIAL WEBSITE. AN EMAIL REMINDER WITH A LINK TO THE WEBSITE WILL BE SENT TO YOU. IT MUST BE COMPLETED BY 11:59 P.M. ON OCTOBER 6. YOU WILL HAVE TWO HOURS TO COMPLETE THE EXAM. THE EXAM WILL FIRST ASK YOU TO INTERPRET THE MATERIAL WE HAVE COVERED IN MODULE 1 IN ORDER TO DEVELOP THEOLOGICAL NORMS AND EXPECTATIONS FOR CHRISTIAN WORSHIP. AFTER ARTICULATING THESE, YOU WILL BE ASKED TO USE THEM TO ASSESS TWO BODIES OF WORSHIP MATERIAL.

Module 2

To prepare for October 5:

--First part of class: 1) read Stookey, Calendar, pp. 39-49 and Wainwright, "Church as a Worshipping Community"; 2) watch module 2 lecture clip entitled "Sunday"; 3) and write out 3 things you learned about the eschatological character of Sunday and worship on Sunday

--Second part of class: 1) watch module 2 lecture clips entitled "OT and NT as Time Words" and "Remembering and Reciting the Story"; 2) watch module 2 worship video clip entitled "A Sung Liturgy"; 3) write out your observations on the following questions (no more than one page): how much of the story of salvation history did this sung liturgy include? If the Old Testament and New Testament are time words describing the breadth of salvation history, how much Old Testament and New Testament were in this sung liturgy

October 5 class: discussion of the eschatological character of Sunday and of Sunday worship (first part of class); discussion of "A Sung Liturgy" (second part of class); professor will model the basic building block of a commemorative order of worship (third part of class)

To prepare for October 12:

*--1) watch module 2 lecture clip entitled "A Basic Rhythm"; 2) complete the exercise entitled "Worship Verb Exercise" found in the course center in the class folder on First Class; 3) assess the first 10 songs in the music repertoires of **both** of the Touchstone Churches, labeling them for what theological verb best applies (what does each song do theologically?); 4) be prepared to discuss the following: how full is the remembrance of salvation history in these repertoires? How strong is the eschatological consciousness and apostolic perspective in them? How might Scripture readings, remembrance in prayer, preaching, and visualization of salvation history establish a broader commemorative context for their use?*

October 12 class: review of "Worship Verb Exercise" and music repertoire assessment; discussion of the use of the music in worship

To prepare for October 19:

--First part of class: 1) read Schmemmann, *For the Life of the World*; Fisch, *Liturgy and Tradition*; Dawn, *How Shall We Worship?*; and Taft, *Beyond East and West*; 2) be prepared to discuss in what common ground these readings have with themselves and with the earlier Stookey and Wainwright readings: Where do they agree? Where do they disagree? Where do they expand on an understanding of Sunday worship as eschatological and commemorative?

--Second part of class: 1) develop a worship service for Touchstone Church #1 using the guidelines to be distributed; bring to class with three extra copies

October 19 class: discussing the eschatological nature of worship (with guest presenter [tentative]; first part of class); reviewing the worship services for Touchstone Church #1 (second part of class)

To prepare for October 26:

--First part of class: watch module 2 lecture clip entitled "As If in the Kingdom Already"; remember to bring your cup and plate to class to practice Communion

--Second part of class: 1) read Rattenbury, *The Eucharistic Hymns and Wainwright, Eucharist and Eschatology*; 2) watch module 2 lecture clip entitled "The Supper of the Lord"; 3) write out a half page summary of the most important theological features of an eschatological theology for the Lord's Supper; in a sentence or two note any theological meanings for the Lord's Supper that might be underemphasized by this eschatological approach

October 26 class: practicum on administering the Lord's Supper (first part of class); discussion of theology of the Lord's Supper (second part of class)

NOTE: DUE ON OCTOBER 26 WILL BE A COMPLETE ORDER OF WORSHIP FOR TOUCHSTONE CHURCH #2. MORE COMPLETE GUIDELINES WILL BE GIVEN IN CLASS IN TIME TO PREPARE THIS EXERCISE.

NOTE: THE WORK IN MODULE 3 CAN BE A LITTLE MORE TIME CONSUMING ON A WEEKLY BASIS. AS YOU HAVE TIME IT WOULD BE GOOD TO WORK AHEAD.

Module 3

To prepare for November 2:

--First part of class: 1) watch the module 3 lecture clips entitled "Overview of the Year," "The Lectionary," and "Feasts and the Problem of Verbs and Adverbs; 2) read Stookey, *Calendar*, 155-161

--Second part of class: 1) from the module 3 worship video clips, watch the ATS Easter Vigil and one of the following: Palm/Passion Sunday, Maundy Thursday, Stations of the Cross; 3) reviewing these services in the *Handbook of the Christian Year* (Passion/Palm Sunday, Holy Thursday Evening, Tenebrae, Good Friday, and the Easter Vigil), look for the following in each service and write a short description or list for each item:

--a) types of Scripture in the service (how much Scripture was there and which books are they from?)

--b) distinctive actions or symbols not normally found elsewhere, e.g., entrance with palms on Palm/Passion Sunday

--c) basic order of worship (group by very large selections, using either theological or choreography terms; try to get it to the basic 4 to 5 movements in the service);

--d) the distinctive commemoration in the following items: greeting, opening prayer, any other distinctive texts, any Great Thanksgiving prayer

ON ONE OF THE WEEKS STARTING ON A SUNDAY FROM OCTOBER 31 TO NOVEMBER 27 (OCTOBER 31-NOVEMBER 6, NOVEMBER 7-13, NOVEMBER 14-20, OR NOVEMBER 21-27), USE THE MATERIAL FOR DAILY PRAYER PROVIDED ON THE COURSE WEBSITE. KEEP A RHYTHM OF MORNING AND EVENING PRAYER FOR ONE WEEK, INDIVIDUALLY OR IN A GROUP. A CANDLE MIGHT BE USED FOR EVENING PRAYER.

To prepare for November 9:

--First part of class: 1) from the module 3 worship clips, watch the ATS Ash Wednesday video; 2) read pp. 105-110 in *Handbook of the Christian Year*, consider how the time of Lent differs from Easter and the Great Fifty Days in activities and tone; 3) compile a list of the following things you see in the *Handbook of the Christian Year* services for Ash Wednesday, Easter Day or the Second Service of Easter, Ascension and the Sunday Following, and Pentecost (keep your answers brief and to the point)

--a) types of Scripture in the service (how much Scripture was there and which books are they from?)

--b) distinctive actions or symbols not normally found elsewhere, e.g., entrance with palms on Palm/Passion Sunday

--c) basic order of worship (group by very large selections, using either theological or choreography terms; try to get it to the basic 4 to 5 movements in the service);

--d) the distinctive commemoration in the following items: greeting, opening prayer, any other distinctive texts, any Great Thanksgiving prayer

--Second part of class: 1) from the module 3 worship clips, watch Christmas and Transfiguration; could you make a list of those areas where adaptation would need to take place to make the services appropriate for the Touchstone Churches?; 2) compile a list of the following things you see in the *Handbook of the Christian Year* services for Christmas Eve/Christmas Day, Epiphany, Baptism of the Lord, and Transfiguration (keep your answers brief and to the point)

--a) types of Scripture in the service (how much Scripture was there and which books are they from?)

--b) distinctive actions or symbols not normally found elsewhere, e.g., entrance with palms on Palm/Passion Sunday

--c) basic order of worship (group by very large selections, using either theological or choreography terms; try to get it to the basic 4 to 5 movements in the service);

--d) the distinctive commemoration in the following items: greeting, opening prayer, any other distinctive texts, any Great Thanksgiving prayer

--Third part of class: 1) read and study the *Handbook of the Christian Year* for the services for the time of the year described from pp. 51-69; 2) read Ruth "Why Not 'Move' Advent to November?"; 3) for any services provided for Advent, compile a list of the following things you see in the *Handbook of the Christian Year*

--a) types of Scripture in the service (how much Scripture was there and which books are they from?)

--b) distinctive actions or symbols not normally found elsewhere, e.g., entrance with palms on Palm/Passion Sunday

--c) basic order of worship (group by very large selections, using either theological or choreography terms; try to get it to the basic 4 to 5 movements in the service);

--d) the distinctive commemoration in the following items: greeting, opening prayer, any other distinctive texts, any Great Thanksgiving prayer

April 22 class: discussions: backwards and forwards from the Triduum (first part of class); Birth and Revelation (second part of class); anticipating the coming Theopany (third part of class)

To prepare for November 16: 1) watch module 3 lecture clips entitled "The Story and Baptism" and "Drama in Worship"; 2) read Schmemmann "Of Water and the Spirit"; write out a half page summary of an eschatological theology for Baptism; note, too, any questions for baptism that still remain for you after doing this; 3) get ready your a baby doll, towel, a large and small bowl to bring to class

November 16 class: wrapping up previous discussion; practicum on administering baptism (first part of class); discussion of theology of baptism (second part of class)

STARTING ON NOVEMBER 17 THE STUDENT WILL BE ABLE TO ACCESS THROUGH A WEBSITE AN OBJECTIVE EXAM TESTING HER OR HIS KNOWLEDGE OF THE CLASSIC FEATURES OF THE FOLLOWING MAJOR FEASTS AND SEASONS: ADVENT, CHRISTMAS, EPIPHANY, BAPTISM OF THE LORD, TRANSFIGURATION, ASH WEDNESDAY, LENT, PASSION/PALM SUNDAY, MAUNDY THURSDAY, GOOD FRIDAY, EASTER VIGIL, ASCENSION, PENTECOST, AND ALL SAINTS' DAY. AN EMAIL REMINDER WITH A LINK TO THE EXAM WILL BE SENT TO EACH STUDENT. THE EXAM WILL TEST THE STUDENT'S MEMORIZATION OF THIS INFORMATION THROUGH MULTIPLE CHOICE,

TRUE/FALSE, AND IDENTIFICATION QUESTIONS. THE EXAM MUST BE COMPLETED BY 5:00 P.M. (EASTERN) ON NOVEMBER 30. YOU WILL HAVE 2 HOURS TO TAKE THE EXAM.

Modules 4 and 5

To prepare for November 30:

--First part of class: 1) read Boers, *The Rhythms of God's Grace*; 2) watch the module 4 lecture clip entitled "The Structures of Time in Daily Worship"; 3) watch the module 4 worship video entitled "Easter Vespers at Notre Dame"; 4) prepare one insight learned from following daily prayer for one week (see above)

--Second part of class: 1) read Schmemmann, *For the Life of the World*; 2) watch the module 5 lecture clips entitled "Weddings and Funerals"; 3) complete the exercise to be distributed on choosing materials for weddings

November 30 class: sharing of insights about daily prayer (first part of class); discussion on the eschatological character of worship in pastoral rites like weddings and funerals; review of exercise on choosing materials for weddings (second part of class)

Module 5

*To prepare for December 7: 1) read Witvliet *Worship Seeking Understanding*; and Saliers, *Worship as Theology*; 2) write a theological reflection of five sentences or less on the eschatological and revelatory quality of funerals; 3) watch the module 5 lecture clips entitled "Acknowledging Popular Piety"; 4) complete the exercise to be distributed on choosing materials for funerals*

December 7 class: review of exercise on choosing materials for funerals (third part of class)

NOTE: PLEASE BE AWARE THAT A CASKET WILL BE IN CLASS ON THIS DAY AS WE DISCUSS PRESIDING AT A FUNERAL.

Appendix A: The Pre-semester Surveys and How They Helped Shape the Class

In July I sent a set of questions about aspirations and learning styles to the students then enrolled in this class. Many responded. Thank you. Here's a short report on what I saw in your responses and how they have helped me shape the class. There was a range of responses; some have had a more direct impact than others. I appreciated everyone who responded.

In terms of aspirations, I saw two main themes recurring: 1) a desire to have theology inform, guide, and enrich how we worship and 2) a desire to find ways to have what you learn in the course benefit churches. Although there was a variety of expressing your thoughts in these regards, I saw a hope to help churches see themselves as belonging to something bigger than themselves in worship yet also keeping worship fitting for their distinctive characters and situations. Implicit in all responses—and explicit in some—was the desire to lead God's people in worship so that it is a full, rich experience of God.

In terms of how you best learn, I saw these recurring main themes: 1) the benefit of working with other students yet also having opportunity to show individual advancement in learning; 2) the usefulness of applying and using what you are learning; and 3) the need for interacting with course material in a variety of formats and in having variety in the types of course materials themselves. (What I didn't see was a call for long lectures and a primary emphasis on memorization.)

Here's how this information from you connects with how I've designed the course. First, I'm glad to report that what I saw in your responses paralleled my initial aspirations, too. One way is to have a strong theological foundation for the course, what I call my compelling theological premise that holds the course together. In this class it will be the conviction that the nature of the Gospel itself should shape how we worship as Christians. This is something so essential that it goes beyond style considerations, I believe. In terms of working toward benefiting the church, we'll try to achieve this by having a lot of the work in the class be envisioning what it would be like to actually use the course content for the benefit of the two semi-fictitious congregations in which you will pretend to minister. The amount of memorization within the course is limited and is focused only in module #3. This memorization will deal not as much with regurgitating lecture as with becoming deeply familiar with the church year as described in our textbook, *Handbook of the Christian Year*. Even then we'll work toward trying to think what adapting this material would look like in different congregations.

I think you'll also find that the desire for having a variety of kinds of materials and kinds of interaction will take place in the various kinds of material on the CDs and the various kinds of assignments we'll undertake.

Thanks again for your responses. They will continue to help shape the class as I look at them over the course of the semester, along with feedback I'll continue to seek from you, as the class unfolds.

Dr. Ruth

Appendix B: Report for Assessing Class Preparation and Participation (On-campus)

Date: _____ (Do not sign this form.)

Satisfactory preparation and participation by a student shows the following characteristics:

- Attended all of class
- Has completed all the exercises and assignments assigned for the class
- Demonstrates engagement and interest with the class and the material
- Can show going beyond mere repetition of the material to be read and reviewed by asking questions or making comments that show her or his own insights on the material; this can be shown by insightful integration of today's material with other course material; can discuss viewpoints with intensity but without combativeness or abusiveness
- Facilitates learning by others on the material by asking key questions, making helpful explanations or insights, and/or providing useful summary
- Can listen well and at the right time

Unsatisfactory preparation and participation by a student shows the following characteristics:

- Missed class, arrived late, or left early for an inexcusable reason
- Did not complete all exercises and assignment assigned
- Acts dismissive, uninterested, or abusive toward the material, the class, or other class members; perhaps combative
- Shows no familiarity with the material or only the most rote, preliminary sort of repetition of the material to be read or reviewed; perhaps shows no ability to think beyond pre-formed opinions
- Does not help the learning of others or actually detracts from the learning of others
- Does not listen well and at the right time

Making sure to name yourself, answer the following two statements.

The following students had satisfactory participation:

The following students had unsatisfactory participation:

Taken as a whole, I would say the following students *supremely excelled* in their preparation and participation in today's class:

**Appendix C: Worksheet for Calculating Semester Grade
(To be Used by the Professor)**

Student name: _____

Date: _____

Has the student satisfactorily fulfilled the Preparation and Participation aspect of the course?

Yes

No

If yes, proceed to the calculation of semester grade. If no, student fails the course.

Calculation of averaged component of semester grade (90% of semester grade)

Grade on Module 1 exam:

Grade on Module 2 order of worship:

Grade on Module 3 exam:

Grade on self-assessment on initial questionnaire: _____

Average of these four grades:

X .90 (to get 90% of semester grade): _____

Add: Journal summary (0 or 10 points):

Total: Semester Grade:

Review of worship presidency (Sheet to be used in giving feedback on exercises)

Name: _____

Date: _____

Occasion: _____

Where your presiding was especially strong (a checkmark indicates it was):

<u>What</u>	<u>Where especially:</u>
_____ good use of voice, variety in pitch and tone	_____
_____ good projection of voice	_____
_____ prayers, even if written, seemed liked prayers	_____
_____ helpful positioning of yourself to conduct service	_____
_____ helpful positioning of others	_____
_____ graceful gestures and expressions	_____
_____ graceful use of body and posture	_____
_____ good use of strong signs and symbols	_____

Where your presiding could be stronger:

_____ using a monotone in voice	_____
_____ not projecting your voice adequately	_____
_____ not giving time for silence	_____
_____ not using large gestures and large signs	_____
_____ placing people so as to block sight lines	_____
_____ being locked in one place	_____
_____ praying seemed more like reading than praying	_____
_____ excessive wordiness and explaining	_____
_____ did not use the important prayers	_____
_____ anomalies/unusual practices:	_____
specifically:	_____

Did the student avoid the common big mistakes?

#1 big mistake: failing the “sound down” test: if one turned the sound all the way off as you presided, could one tell by gestures, facial expressions, body posture, direction of gaze, etc. what you were doing (praying, challenging, blessing, inviting, instructing, etc.) and to whom you were talking (God, the congregation, the recipients of the rite, etc.)? If you turned the sound all the way off, does your body show that you realize you are in God’s holy and gracious presence?

Comments:

#2 big mistake: being immersed in the words: this is often tied to the first mistake; the book is there to be a guide but our eyes were meant to gaze toward God and to make contact with other people; put the book down in a convenient place so you can use your hands, too.

Comments:

General comments on graciousness and gracefulness in presidency

Please fill out the following:

When you've been in a good worship service, what are the 1 or 2 most common words you would use to describe such a service?

Using a scale of 1-5 where 1 indicates not important at all and 5 indicates very important, answer the following questions.

How important is it to enjoy a worship service?

1 2 3 4 5
Not Very
Very

How important is it to experience something in a worship service?

1 2 3 4 5
Not Very
Very

How important is it to have your heart engaged in worship?

1 2 3 4 5
Not Very
Very

How important is it for worshipers to enter into a mood of worship?

1 2 3 4 5
Not Very
Very

Would you rather experience intimacy with God in worship or a feeling of God's transcendence and otherness? Circle the answer most appropriate for you.

Intimacy Transcendence Both

Which of these must be in a worship service for you to be able to fully worship? Circle all that apply.

Music Preaching A beautiful space
Communion Prayer
A feeling of closeness with others

What is your current church affiliation?

What was your prior church affiliation?